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SPECIAL NOTICE

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The Soul's Victory.

In reverie before me rise,
Visions of the soul's transcending powers.
Unbounded even by the skies,
In latency within thee lies,
O soul, the nature of the God that gave thee birth.
Expression of omnipotence divine;
Immortal, quenchless flame art thou:
All power within the universe is thine;
Then wherefore should'st thou thus repine,
O soul? Arise and take command!
At my behest he slowly mounts the throne;
But having been so long the slave of Fate,
He rules in fear his own,
And, trembling, he is overthrown,
To sink once more to slavery.
The spark divine continues still to burn,
Undaunted by oppression, while
He this lesson well doth learn:—
If he his throne would truly earn,
He must have faith in God within himself.
As he ascends the throne again,
'Tis with a firm unhesitating step;
He with his sceptre "Faith and Love" doth reign;
The power which long hath dormant lain,
Is wielded, and harmony once more prevails.
Behold him now, in truth a King;
He governs, where before he bowed a slave:
The task of overcoming self did bring
Peace and good will, of which the angels sing;
While Faith in God within, and Love for all,
Did bring their own reward—a Perfect Life.

Wheeling, W. Va., June 1, 1899. WALTER BOULD.

The Power of the Will

BY DR. P. BRAUN.

There is but one source from whence all that exists proceeds, call it Nature or God. As the effects are always conditioned by their causes, so all creation is conditioned by the power that brought into being. Seen from another point of view I may state it thus: All nature and Man is an expression of the Universal Source from whence they proceed. The Bible, which is authority for so many millions of people, declares in the most emphatic terms that Man is the *image* and *likeness* of his Creator. The questions are asked. "Has God a body like a man, and is Man a likeness of God in this sense?" The Bible again answers this question. It says God is Spirit. It is then in his *spiritual* nature that man is a likeness of his Source. If this is the case, and no one who takes the Bible for his authority can deny it, then Man must in his spiritual nature share with his Creator His powers, His attributes, His wisdom, His love and His *Will*. Indeed, there is only one Will, and that is the Universal Will, the Will of what Emerson calls the Over-Soul and Christ "The Father," God. This Will flows through His creatures, through Man, and the prayer of the Christian is *Thy Will* be done on earth (in the body and the material world) as it is in heaven (or the realm of spirit.)

Man, then can partake of the power of God's Will, he can make His power his own. Christ taught this most clearly. He constantly affirmed the great power of Faith, which is equivalent to Will, for there can be no will without faith. "Without Faith ye can do nothing." "If ye have faith as a grain of mustard seed, ye shall say to this mountain, 'be removed,' and it is removed." "If ye believe, the works that I do ye shall do also, yea, even greater works shall ye

do." Can any statements be clearer? Then why are we so weak, poor, miserable and sick when we have the Omnipotence of the Divine Will to back ours? Because we lack faith! The remedy is obvious. If we would change our conditions and exert an influence on the current of events and on men, we must get more faith. This we do through a study and an honest investigation of the nature of Man, not so much his physical nature which has for the most part been what the world has studied, but his spiritual nature. *Through faith we call into life and activity the transcendent spiritual forces.* We live too much in the realm of matter, and the soul very early in life is hypnotized into the belief that the limitations natural to this realm are its own limitations. It identifies itself so closely with the body that it imagines the body's limitations are its own. Not knowing or understanding its true spiritual nature and the attributes and powers of the same, it has no faith in itself, or its powers. But in the somnambulic or trance state, or under the influence of certain emotional conditions, it may temporarily forget that it is weak and limited, and under the influence of a new faith it will perform wonders. The body may be levitated and float around defying the laws of gravity. It may appear at a distance to others and see, hear or act thousands of miles away. Thousands of testimonials from truthful witnesses testify to this. Sickneses are healed that have defied the best of healing methods before. The dens of wild beasts are entered with impunity. The body resists the action of fire or heat. The convulsionairs beaten by heavy instruments, lay down to be run over by the heaviest wagons without harm to their bodies. Alexander and Napoleon command armies and lead them victoriously over continents by their own faith and will. Everything that has ever been achieved by man, unless it was done by accident, has been done because he believed that he could do it. Doubt never accomplishes anything. The speaker who sways his audience does not do it by his words merely,

but by his faith and will. Mere words will not affect men, unless backed by sincerity, faith or will. See two students recite the same piece and note the difference. The words are the same, but the spirit is not the same. The one recitation may excite your risability, and the other move you to tears.

Would you therefore have a strong will that conquers sickness, poverty and other undesirable conditions, then EXERCISE it, and get as clear a conception of your inherent power as you can. In no other way can you strengthen it. It is possible to acquire a most powerful will without at the same time striving to perfect your character and conduct, but the danger then will be that dominated by your passions and evil desires, you will, like Faust, fall a victim to that which is low and undesirable in your nature. While controlling, you will fail to control yourself, and so become the victim of evil powers and forces. You will become a "black" Magician. The White Magician is he who seeks first to learn to get command over himself. The soul then will be conscious of a power which will impress all with whom it comes in contact. The power of the White Magician is eminently greater than that of the black, because having failed to get control over his own nature, the latter will always be conscious of the weak part in him, and this will often hinder and hamper him in the exercise of his will power.

Thus it becomes my duty to point out to you the danger of a one-sided development. If you desire to become a real power for Good to yourself and your fellow men, then your aspirations should always lead upward. Seek the kingdom of Righteousness, and "all else" will follow.

Christian Scientists, Mental and Magnetic Healers, Hypnotists, and many Psychics perform often such astounding feats because they have gained the faith or belief that they *can* do these things. And the mighty power within them responds according to their faith. Doubt checks and hinders its manifestation.

"As a man thinketh so is he." According to thy faith shall it be done unto you, if this faith has become a living conviction, a part of your spiritual being.

A New Thought University.

We publish the following clipping from The Times-Union, of Jacksonville, as it will undoubtedly interest many of our readers. Those who have children whom they wish to send off to college would undoubtedly much rather send them where they are surrounded by New Thought people, and the strengthening and uplifting influences which come from those who have schooled themselves in the thinking of right thought. It is a step in the right direction, and THE NEW MAN hails the new undertaking with delight. May it prosper and grow and meet with the encouragement which all new ventures need to insure success.

"The Scientific, Philosophic and Ethical School of Research," located at Seabreeze, Fla., has recently been granted a charter, and its first endowment is announced in the form of a real estate grant, aggregating in value some \$200,000, the same being donated by two prominent leaders in psychic research, C. C. Post and Mrs. Post, better known to the public as Helen Wilmans. This is an institution not for profit, and all proceeds are to be utilized in the maintenance and extension of the institution. It is in line with the progressive spirit of the age and is destined to take front rank among educational institutions. Its location is an ideal one for the purposes of research for which it is intended. It is located upon a beautiful peninsula, with the Atlantic Ocean on one side and the Halifax river on the other. This Peninsula is fast becoming a prominent resort for tourists, and its natural advantages are not surpassed anywhere. It is located in the region of the trade winds, and for fully nine months in the year it has one of the most delightful climates to be found anywhere. Being tempered by the trade winds in the summer and by the Gulf

Stream in the winter, the climate never reaches extremes of heat or cold, the temperature rarely going below freezing at any time of the year, and even in the most heated period scarcely ever reaching above 90 degrees. This fact is mentioned for the reason that the opinion on the part of those who have not visited eastern Florida is generally to the effect that, being so far south, it is extremely warm and would, therefore, be an unpleasant place for study except in the winter. This is not true, and the fact that it is a delightful place, most conducive to concentration of thought at any season of the year, can be verified by anyone who seeks to verify it. Away from the busy business world, and in the midst of natural beauties almost unsurpassed anywhere, student life on the part of young, middle-aged, or more aged can but be pleasant and profitable at any time.

While this institution has been named a School of Research, it will furnish all of the facilities commonly offered by other institutions of learning. By this is meant that all the common branches will be taught. It will differ from them in the fact of absolute freedom to investigate and in that absence of reverence for antiquated precedent in the educational world which it is believed by the founders of the institution is a lamentable tendency of institutions of learning generally. The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the Godlike qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self-development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

Of course those who have founded the institution cannot support it alone, but its founders are independent of the institution, as far as an income is concerned, and, as before stated, the institution is wholly in the interests of science and is not founded for the purpose of profit. No part of the proceeds of the

property donated by the founders of the institution go into their own pockets. No salaries are drawn for the management of it. The property donated is divided into building lots, which are for sale, and all the proceeds of the sale of these lots will go directly to the benefit of the institution.

What is Salvation.

Not from the pains of eternal punishment after death; few are troubled with serious thought on that subject, and they either pass through a radical reaction and cast the dementing subject aside or take up their residence at the asylum.

No, the human family is too much engaged with present tortures to meditate upon speculative miseries after death. The majority of the people believe in hell, because they are acquainted with its excruciating methods. These are real and tangible and they know their pains. And they desire deliverance, i. e., they want some hero to come along and deliver them. To politics therefore they look to have their grievance remedied. Though this hope has failed the race a thousand times, they still fondly dream of happiness to be secured by the enactment of righteous laws; as though a government could be formed and maintained superior to the people who must form and maintain it. Good government cannot come until the people are ripe for it. And when the people, even a majority of them, become wise and just, their government will, with equal pace, have become wise and just. For in every land it is the sentiment of the people which govern. If ignorance and greed prevail, the government can but be of a low order, with a strong tendency toward degeneration, until civilization falls and the eternal swing around the circle of experience is once more entered upon.

Little children cry for baubles; but grown up children cry for all the ship of state contains; and in their frenzied conflicts for spoils the ship is scuttled; and

all, the innocent and guilty, small and great go down to silence and equality together. It is not for the state to create men, but *men must* create the just, prosperous and happy state.

As the state is a passive instrument in the hands of the boldest designers until such time as the intelligence and virtue of the people are sufficient to make it a common instrument for the equal protection, enrichment, comfort and happiness of all the people, it follows that the people must create themselves.

Self-made *men* and *women* are the only *men* and *women*.

The state cannot make them, neither can society, whatever its form or character, whether religious, political or social. So-called men and women turned out by an institution are simply microcosmic echoes of the institution; except a very few "cranks," who were too much themselves to be modeled by the common mould. And these cranks who are despised and well abused by "the respectable" of every generation, are the world's saviors.—Ideal Life.

The Nation's True Glory.

Senator Mason condensed more solid truth in the following extract than is usually found in the average political utterance: "...Not how many rich men and women, but how many real men and women; not how many houses, but how many homes; not how many courts, but how much justice; not how many churches, but how much Christianity."

Love's Supremacy

The following question is thus ably answered by the Nautilus:

"Is it wrong for me to want to marry? I know it is natural, but is it spiritual?"

No it is not wrong to want to marry. It is natural, and all nature is spiritual. Desire points upward.

Love is not only the greatest thing in the world, but it is the only desirable thing. Nobody ever loved too well; no one can love too much; and loving brings its own reward. But until people know a little more about themselves than they have in the past they will not be content with loving, but want to exact love from the loved one. This causes inharmony. Let them alone and they will respond in due time. You cannot really love as long as you are disfigured with jealousy, suspicion, resentment, tears and wails, hidden sorrows, etc. Be your own bright, care-free, loving, sunny self, and you will attract love enough to satisfy the world.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, and all they have now, and all they expect to have.—Edward Everett Hale.

“Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood.

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last,—far off—at last, to all,
And every winter change to spring.”

—TENNYSON.

A New Co-Operative Colony.

WANTED—Young men under forty who are willing to sacrifice personal interest for the elevation of the masses, to join a new co-operative colony where they will have an opportunity to make themselves industrially free and thus be able to render greater service to humanity. This new colony will be the home and center of action for speakers, workers and agitators in the industrial and political emancipation of the masses and their financial backing and support while in the field. Only a limited number of members will be admitted on the start. Land is the foundation of the business which has been established for ten years or more. It is no experiment, is in a good central location, healthy climate and a fair business started.

Reformers willing to sink self and to work to make money by which they may help in the industrial emancipation of humanity are invited to correspond with those promoting this enterprise. Capital not necessarily required, though desirable, as a larger work can be accomplished and more good done as more members can be admitted. Address

NELS SVENGARD,
919 S. 13th St., Omaha, Nebr.

As a Man Thinketh in His Heart, So Is He.

If, after obeying the injunction to "search the scriptures," we should be able to find nothing of value excepting the title prefixed hereto, it would indeed be a grand reward for our labors. It is a great truth tersely expressed. It is something upon which we might, to immense advantage, meditate each and every day of our lives, for the more earnest and intelligent consideration it receives, the greater are the possibilities opened to us.

"As a man thinketh in his heart," may be construed to mean those thoughts which govern our *motives* rather than those controlling our *actions*, for how

frequently are we not brought to realize that underneath the coat of the mythical lamb is hidden the wolf, with fangs and claws ever ready to take unfair advantages.

The point sought to be conveyed is effectively illustrated by the following: Let us imagine a reservoir, the sole source of supply of which is a small stream of water. Now, upon the nature of that stream must depend the purity and usefulness of the reservoir. If the stream be pure, the reservoir will be sparkling and inviting; but if the stream be foul, it is simply a matter of time before the reservoir will be in a similar condition, and unless the stream be purified by some means, the reservoir will become offensive and a menace.

Now we may in truth liken the reservoir to our *lives*, and the stream of water to our *thoughts*, for it is undoubtedly true that if the stream of thought be pure, it will produce a body and a mind at once pure and noble; but just in proportion as our thoughts are unclean or undesirable, our lives will be tainted and impure. If we are already affected in this way, the remedy is in our own hands. Let us change the trend of our thoughts, making them pure, loving and noble, and we shall certainly have the joy of beholding the reservoir of our lives clear itself, and finally assume a beautiful and healthy appearance.

Let us therefore watch closely this subtle stream of thought aiming at all times to keep it pure and clean, and our lives will surely become shining examples, and be the means of doing much good to others.

Wheeling, W. Va.

WALTER BOULD.

“Oh, Liberty—that knows no law of passion, but that of following our highest, best and noblest impulses, which knows no fear but that of injuring a fellow creature ever so slightly, and which knows no motive but to benefit the entire race is one of the secrets of life.”

Speech.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those, to rest the tired ear
Of earth, so hurt by weary stain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence. All your thoughts of faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that minor chord, disease.
Say you are well or all is well with you,
And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hands into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

Breathing.

If we have any regard whatever to the derivation or origin of words, we would be justified in calling "Holy Spirit" the healing breath; for "holy" is from the same root that "heal" is derived from, to-wit, the Anglo-Saxon *hal*, by which is meant "whole," and spirit, as we have seen already, is from a word which means "to breathe."

But we need not rest our authority for this use of the term entirely upon etymology. We have the Universal Essence, the source and origin of all individual being, as the Father Principle, and the individual as the son, the expression in organized form of this Soul Essence.

This expression is of necessity constantly sustained in and by that which expressed it. It is like a rivulet flowing out from a fountain; it would dry up, perish, if cut off from its source.

Hence the appropriateness of calling the Universal Substance Principle, Father: it both gives origin to and constantly sustains the individual, the son.

We say that the Father is Principle and the son is the active expression of Principle. Thus: God the Father is Life, Love, Truth, Wisdom, Strength, Substance, etc., and the son is living, loving, true, wise, strong, substantial, etc., because he is in the image and after the likeness of his Source, or, in other words, activizes, individualizes, personifies God.

But this manifesting of expression would cease, of course, if Expressor and the expressed were severed or disconnected. Man and his Source are inseparable. If a severance were possible, man would cease to manifest on this plane in fifteen seconds.

What is the nature of this relationship? What manner of intercommunication is that which is incessantly sustained between God and man?

It is the supply of substance, or the breath of life, for activity. Action is the manifesting of expression. This manifesting process calls for continuous, unre-

mitting expression. (You understand that expression is the work of the Universal Energy, while manifestation is the business of the individual.)

Now the interchange of Essence and the activizing of Essence, or Expression and Manifestation, is an unceasing process, whether we think about it or not. But the manifestation has, mostly, been blunderingly, weakly and feebly carried on. Expression is always full, abundant, ready for active utterance. But God the Father does not manifest for us—that is our work.

Hence, it was proper to say, and we can now understand how it can be true, that God is more willing to give than we are to receive, and that we should believe that we have already received (in expression) in order to have outwardly (in the manifest) what we need.

Our manifesting has been feeble and uncertain because we have not recognized our true relationship to our Source and consciously co-operated with its impulsion. This lesson we are attempting to learn now.

What is this co-operation, and how may we come into its realization consciously?

Can any valid objection be offered to my calling the interchange between Father and son, and the medium of the interchange, Holy Spirit, or the Healing Breath?

The physical breathing is symbolical, as all physical functions are. Being the action of the body, which is effect, these functions must originate in, represent and symbolize that which gave origin to the body. And it does not matter what you call it, mind, spirit or soul, just so you mean that which is personified in and through the body.

Now I will not degrade the physical breathing by separating it from that which it stands for and that without which it could not be, the spiritual breathing. It is important, and needful and spiritual in its origin. And when we undertake to stimulate the spiritual breathing we must act through the physical breathing, which is its symbol.

I have spoken of the benefit to be derived by an ex-

ercise of simple inhalation of the pure oxygen of our air. This heals and invigorates the body; but how? By bringing the molecules into contact with the life energy residing in the essence of being. This is the only source of life and power and health.

But we may unite the *thought* breath with the symbol breath and thus consciously co-operate with expression, manifesting more fully than we have heretofore. How?

Take a time each day when you can be alone and undisturbed. Sit or stand erect, throwing the shoulders back and expanding the chest.

Go into the silence—that is, shut the manifest world out of your conscious view.

Then, as fully as you can, recognize Spirit, or Mind, or Life, as being all about you and within you.

Breathe deeply and slowly, retaining the breath a short time before expelling it.

Think the life-giving influence *with* each inhalation. *Think* life, spirit, mind, power, energy, *into* all parts of the body while you deeply breathe.

Use silent words like these: "I am filled with the one Life. I breathe Holy Spirit. I breathe God the all-present Energy. I unify mind and body. The interchange of Father and son is now perfect. I am sustained, healed, strengthened, uplifted, purified, invigorated by and through the source of my being. I breathe in and evolve the Essence of Being." At each sentence or thought inhale deeply the oxygen of the air, knowing and realizing that it is spiritual, too—not to be despised or degraded by thinking or calling it common or unclean.

A habit of thus breathing can be formed so that it becomes natural to unite the breathing that is purely spiritual and that which is symbolically spiritual. But it requires diligent practice and persevering patience.

When you have attained this power you may work and work and never become fagged or tired. I know whereof I speak.

You will soon get to the point where a breath thus

inhaled will cause a thrill of delight to run through both soul and body. It is a recognition in each of the myriad centers of intelligence in you of the presence of life and a response to its call.

Do not weary in practicing this exercise. It will abundantly reward you.

Next week I will tell you something about the relation between inspiration and aspiration, viewed in the light of breathing.—From *The Life*.

The Foundation of Success.

There is sound logic underlying the philosophy of optimism; nothing can be accomplished without hope, which is the foundation of success and inseparable from the optimistic view. It is instinct which makes us turn toward the sun, love gayety and light and joy. The great workers, the men who have headed vast changes, were cheerful men, loving their joke, full of mellowness and bubbling over with good humor. They had their uncertain moments, their fits of depression and despair, but the indomitable spirit conquered, and courage and hope were never far distant. Our capacity for joy is far greater than for pain. Nothing is so easily forgotten as pain, nothing so long treasured as the remembrance of a supremely happy moment. The morality of optimism lies in its energizing touch. It gives us courage, it sweetens toil and makes every effort seem light compared to the goal lying beyond.—*Woman's Home Companion*.

Preach moral courage; fear no man, high or low. Honor all men, love all men, but fear none. Speak what you account truth frankly, strongly, boldly. . . . Wait not to be backed by numbers. Wait not till you are sure of an echo from the crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. . . . The noblest work on earth or in heaven is to act on the soul, to inspire it with magnanimity, with reverence for God, and love towards men.—William Ellery Channing.

Our Thoughts and Our Health.

An eminent physician has recently said: "Thousands of people think themselves sick, even think themselves to death." The importance of this truth is altogether too lightly esteemed by most people. Indeed, many people never pause to remember that their own thoughts have anything to do with their health. Thought has everything to do with our health. It is far more potent in its influence on our health than drugs. The thoughts that other people express to us influence our health for good or ill to a large extent. The medical almanac by relating long lists of symptoms of diseases has, by the power of suggestion, made thousands of people sick, and turned their feet towards the drug store to procure the nostrums advertised in that same almanac to cure the disease that never had any existence till the unfortunate read that calendar. Thoughts are the most potent things in this world. There is no force or power equal to them. The thinker forgets the thought, clothes and invests it with power, and sends it forth quicker than the flash of lightning, and mightier than the thunderbolt. Thoughts make and destroy men, and they build up and cast down empires.

"As a man thinketh in his heart, so is he." Physiologically and psychologically what we think and expect tends to appear in us. Col. Ingersoll used to say that if he had been making man he would have made health catching instead of making disease catching. The colonel did not speak wisely, for God has made health catching. Health and disease come more through our thoughts than through microbes. Our thoughts are more deadly than germs. Microbes and deadly germs never get into our minds and hearts, but poisonous and deadly thoughts do. Bad thoughts aggravate and prolong many disorders of both body and mind. Our habits of thought are capable of producing chemical and anatomical changes in our bodies. Anger and sudden passion seriously disturb the heart

and the circulation. Indulgence in angry thoughts tends to poison the blood and impair digestion. Much of our indigestion and dyspepsia are due to our thought habits and can be cured only by changing our habit of thinking and the character of our thoughts. A case is on record where a mother, soon after quarrelling with her neighbors, fed her infant from her own breast, fatally poisoning the child. An examination proved the mother's milk to have been a virulent poison resulting from her angry thoughts. The milk of an angry cow is poisonous. This all farmers and dairymen know. Fear thoughts produce changes in the circulation and disturbances in the nervous system, causing many functional and nervous disorders. It is said by competent authority that most of the cases of hydrophobia are due to poisonous fear; thoughts constantly harbored by the victim, and not to any specific virus in the "mad dog's" bite. His friends fill his mind with thoughts of morbid fear until he finally succumbs to the deadly poison generated in his system by these malignant thoughts. A mad man's bite is as poisonous as that of a mad dog or other rabid animal.

Jealous thoughts have a peculiar action on the liver and bile ducts; and those who suffer long in this way manifest it by their sallow complexion. When people read about heart disease they often fix the mind upon their own heart and dwell upon the disorder till they are actually sick. A man reads of kidney trouble, fixes his mind on the symptoms till he feels a peculiar sensation in his back, concludes he has kidney trouble, and he has. It was brought on by his undue anxious thought. It can be cured readily and only by changing his thought on this subject. The mental photography of disease makes a deep impression on the minds of some people, indeed, many people. Disease pictures, as presented by medicine venders in pamphlets and in the daily papers, make a deep impression on the minds of many people, and cause much sickness. The discussion of diseased conditions by the sick and in

their presence, telling of headaches, pains, backaches, weak spells, and such ills as the mind can conjure up. is always depressing and should be discouraged.

It is far more conducive to health to think calm, pure and good thoughts, for they promote digestion and a pure blood. What a wonderful blood purifier is a proper habit of thought! "Thoughts are things." Our own thoughts rule us. They rule even our bodies, as well as our moral and spiritual lives. Our good or ill lie in our thoughts. Let the mind dwell on beautiful pictures of health and happiness. Control your thoughts, keep the body under. Keep the beautiful ideals before the mind, ideals of health and strength. Cultivate an expectation of being well, and you will realize the expectation, for what we expect tends to appear in us.—Dr. J. L. Parsons, in the Temple.

"Smile on Me."

It is wonderful how a little sandpaper will smooth a rough corner, and what a difference a drop of oil effects in the running of machinery. The power of a kind word has a transforming influence; while many an otherwise loving family are made unhappy by bitter words and sharp criticisms which are unwisely indulged. The following incident, related by Francis B. Callaway in the Union Signal, illustrates beautiful phases of this truth in its relation to practical living:

"A sweet story is told by Miss Anna Gordon of a little three-year-old girl, the pet of the household, who came down a few minutes late to breakfast. She had one foot on the round of her chair but was not allowed to climb up until her papa had asked the blessing. Then, as she looked all around her and saw every face grave and serious, she thought the family were offended, and her child's heart was broken.

"Oh, mama!" she cried with quivering lips, 'smile on me.'

"The child's impulse was natural. A smile means

cheer, love, sunshine, and the cry of the human heart always is, 'Smile on me!'

"A young girl on her way to school met a poor old man on the street corner with flowers to sell. 'I had no money to buy flowers with,' the girl said simply, 'but I gave him a smile.' The smile warmed the old man's heart for the next hour, softening his hard lot with a glint of happiness. It is a pity that any one in the world should go hungry for a smile when a smile costs nothing. With each one of us we know how loneliness and heartache may be eased and how the aspect of a whole day may be altered by a kindly glance, a friendly look. Let us anticipate heaven and make earth as much like it as possible, by remembering the little child's cry, 'Smile on me.'"

"Many persons are yet like babbling brooks that carry no mill."

The Master's Way.

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